

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES]

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TERMS AND MEANS.

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The Martyr-Mania.

When we have learned from the scriptures, that Christ came the second time immediately after the destruction of Jerusalem, and took away the spiritual part of the primitive church, we are compelled to infer that the moiety which was left, though it bore and transmitted the name and forms of Christianity, was actually an apostate church. But then the question urges itself upon us,—“What shall we think of the splendid and innumerable martyrdoms which have been the glory of that church through so many ages?” Though it is exceedingly difficult to withhold confidence and sympathy from men whose fortitude in suffering has been the wonder of the world, yet since the vital interests of true Christianity require that false Christianity should be thoroughly exposed, we will endeavor to answer this question “without partiality, and without hypocrisy.” For this purpose, we will first present a specimen of the martyr spirit that prevailed in the next generation after the apostles, and then we will offer several remarks showing our opinion of that spirit.

Ignatius is universally regarded as one of the most illustrious of the early martyrs. Indeed, he was the chief father of what may be called the martyr mania of the first three centuries. He is therefore an example to our purpose. The writers of the Oxford Tracts give the following account of him:

“St. Ignatius, Bishop of Antioch, and Martyr, is reported to have been the child whom Christ took in his arms, in order to give his disciples a pattern of Christian humbleness. But, however this was, he certainly was a disciple and friend of the apostles, particularly St. Peter and St. John.”

St. Peter and St. Paul are said to have laid on him their hands, and made him Bishop of Antioch. In A. D. 106, when he had been Bishop nearly forty years, the persecuting Emperor Trajan came to Antioch; and on finding Ignatius resolute in confessing the faith of Christ, he ordered him to be carried prisoner to Rome, and there thrown to the beasts in the idolatrous heathen show, a command which was strictly obeyed. During his journey, he wrote letters to various Churches, by way of taking leave of them, and to confirm them to Christian zeal, love, and unity; and these by God's good providence are preserved to us. They are especially valuable to us at the present day, as showing us how important it is, in the judgment of this blessed Martyr, to honor and obey our Bishops.”

The following are extracts from the epistle which Ignatius wrote to the Romans, while on his way to Rome. Much more of the same sort might be produced from this, and from his other epistles. But we wish to present only a specimen of the martyr spirit:

“I write to the Churches, and I charge you all, that I die willingly for God, unless you prevent me. I exhort you, not to show me unseasonable kindness. Suffer me to be devoured by wild beasts, for by their means I am permitted to go to God. I am food for God's service. Let me be ground by the teeth of the wild beasts, that I may be found pure bread unto Christ. Yes, encourage ye them, that they may be my grave, and may leave no part of my body: so that when I am fallen asleep, I may burden no man.—Then shall I be a true disciple unto Christ, when the world seeth my mortal body no more; pray ye to Christ for me, that by their instrumentality I may be found a sacrifice unto God. I make not my commands unto you, as though I were Peter or Paul;

* It is noticeable in all the histories of the early church, that this suspicious phraseology—“it is said,” “it is reported,” “the tradition is,” &c.—is uniformly employed, whenever the commissions and succession of the Fathers from the apostles, is to be made out. This is a kind of testimony that is not received in courts of law. Yet it is all that can be found to prove the integrity of the first and most important link in the chain of ecclesiastical authority.

they were apostles; I have been condemned; they were free; I, hitherto, am slave: but if I suffer unto death, I shall become the freedman of Jesus, and shall have a resurrection unto liberty in Him. Now am I learning, while in my bonds, not to set my affections on any thing that is worldly and fallacious. From Syria unto Rome, I carry forward my sufferings, by land and sea, night and day; enchained of ten leopards, which are the soldiers ranked around me; who by kindness are made harsher. But I take a lesson from their misdeeds; yet not herein am I made perfect. I long for the wild beasts that are prepared for me. And I pray that I may be found ready; yea, I will encourage them quickly to devour me, and not to spare me with the timidity which they have shown to others. If they do it not of their own will, I will put a force upon them. I claim of you to bear with me. I have discovered my true interest: I am just becoming a disciple. All things, whether seen or unseen, are tasteless to me, so that I go to Christ. Fire and cross, the assault of beasts, the rending of my bones, the laceration of my limbs, the crushing of my whole frame, dire tortures of Satan, let them come upon me, so that I but go to Christ.

The Prince of this world desireth to tear me away, and to corrupt the purpose that I have to God-ward. Let none of you, who are at my side, give him your help; adhere rather to my cause; it is the cause of God. Talk ye not of Jesus Christ, while your affections are set on the world. Let no hatred dwell within you. If, when I come among you, I claim of you to interfere for my preservation, yet listen not to me. Keep faith rather with the terms, in which I now write to you.”

REMARKS.

1. So far as mere courage in courting death, or mere religious zeal, is concerned, we might easily find examples among the worshipers of Juggernaut that would fully match Ignatius.

2. That the martyr spirit which Ignatius exhibited, and which became so fashionable afterwards, was not necessarily connected with holiness and truth, is proved by the fact, confessed by the martyr-church itself, that it appeared in equal strength and splendor, in some instances, among ‘heretics.’ Apollinaris, of Hierapolis, writing against certain heretics of the second century, says—

“Since they are at a loss what to reply to the refutation of their errors, they attempt to take refuge to their martyrs, saying they have many martyrs, and that this is one sure evidence of the power of that spirit which they call prophetic. But this, as it appears, is nothing the more true on that account. For some of the other heresies also have a vast number of martyrs, but neither do we the more on that account agree with them, nor acknowledge that they have truth on their side. Indeed, they who are called Marcionites, say that they had vast numbers that were martyrs for Christ. But they do not confess Christ in truth.” And a little after, he adds: “Hence, whenever those that are called martyrs by the church, on account of enduring martyrdom for the true faith, happen to fall in with those called martyrs of the Phrygian heresy, they always separate from them and undergo death, having no communion with them.”

3. It is obvious to inspection, that the spirit manifested by Ignatius, in the above extracts, has no prototype in the New Testament.—Christ and his apostles were willing to die for righteousness' sake; but they were also willing to live. “When they persecute you in one city, flee ye to another”—was Christ's direction to his disciples. Paul was many times in circumstances highly favorable to obtaining the crown of martyrdom, but he took considerable pains to escape from them; evidently accounting it the part of a good general to show his courage and patriotism, not by courting death, but by manfully meeting the difficulties and labors of life.

4. But the true character of the boasted martyr spirit of the early church, as represented by Ignatius, will be made most apparent by examining directly into the motives and meaning of it. The reader will observe, that Ignatius intimates his expectation of attaining perfection, by means of martyrdom. Speaking of the benefit he received from the cruelty of his guards, he says, “Yet not herein am I made perfect. I long for the wild beasts that are prepared for me”—meaning that he hoped for perfection only by their instrumentality.—This idea, that perfection is attained by literal martyrdom, holds a conspicuous place in all the writings of the Fathers and early historians. Indeed, “to be made perfect,” in the language of the ancient church, was a cant expression, used almost exclusively to signify the suffering

of martyrdom.* This association of perfection with suffering, undoubtedly took its rise from the following passages of the New Testament: [Christ, speaking of his approaching death, said,] “Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.” Luke 13: 32. “It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” Heb. 2: 10.—“Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him.” Heb. 5: 8, 9. These interesting passages certainly teach that Christ was made perfect by martyrdom. On this basis, two theories of the way of salvation, widely different from each other, may be built. To illustrate: Suppose two men seek the same object, viz., perfection; but by different means, viz., one by works, and the other by faith. They read the above passages, and each gives his comment. Says the man of works, “Christ was made perfect by death—of course, I must be made perfect by death—I ought therefore, to seek martyrdom, as I hunger for perfection.” Says the man of faith, “Christ was made perfect by death; and because his death is mine, by my union with him, I may attain perfection without literally dying. He fulfilled ‘the good, and acceptable, and perfect will of God,’ on the cross; and by that will, stamped on my heart by the Holy Spirit, I am forever sanctified. My perfection comes, not by the offering of my own body, but by the offering of the body of Jesus Christ once for all.” See Heb. 10: 9—14.

The difference between these theories is this: The first makes Christ's death only an example of the mode of attaining perfection; which is all that can be made of it by one who is ignorant of the spiritual philosophy, which reveals ‘the Lord our righteousness.’ This we may call the legal theory. The other regards Christ's death as the direct and sufficient means of attaining perfection; which it can be, only to those, who, by the Holy Spirit, have found themselves identified with Christ. This is the spiritual theory. Now it is manifest that Ignatius (and we name him only as the representative of ‘the martyr church,’) had in his mind the legal theory, when he talked about being ‘made perfect,’ by offering his body to wild beasts.

Was Paul seeking literal death, when he said he ‘counted all things but dung, that he might know the fellowship of Christ's sufferings, and be made conformable to his death?’ Phil. 3: 10. No, indeed. Observe his language: ‘The fellowship of Christ's sufferings,’—not his own similar sufferings, was the object he had in view. He was pressing toward spiritual unity with Christ; as he says before, that he might ‘win Christ;’ that he might ‘know him;’ and ‘be found in him, not having his own righteousness, which is of the law, but the righteousness of God, which is [not by the teeth of wild beasts, but] by the faith of Jesus Christ.’ And then in the 20th verse following, he professes to be waiting for ‘the change of his vile body;’ not by the tortures of martyrdom, but by the coming of the Lord Jesus Christ. For further and abundant proof that Paul held the spiritual the-

* The editor of Eusebius's Ecclesiastical History says in a note, p. 230,—“The primitive church distinguished a confession from martyrdom. The former implied all sufferings and trials for the sake of religion, except the loss of life. The latter was attended with this also. Hence, the latter was regarded as the highest grade of confession, and as such the martyr, in contradistinction to the confessor, was said to be perfected. The expression, therefore, to be perfected, often occurs in our author, in the sense of being put to death. This remark will explain the expression as it occurs sometimes in the book of martyrs.”

ory of the operation of the death of Christ, let the reader consult Rom. 6: 3—11, Gal. 2: 20, Heb. 10: 1—22.

The difference then, between Ignatius and Paul, and between the churches of which they were respectively representatives, in their view of the centre of the gospel—the death of Christ—was as wide as the difference between self-righteousness, and God's righteousness.

We would say in conclusion, that we believe God, who bringeth good out of evil, turned the martyr-mania of the early church to a useful account, in relation to the preservation of the Scriptures, and the overthrow of heathenism. Nor do we deny that there were among the martyrs of the first three centuries, some genuine witnesses of Christ. But we have no fear in declaring our belief, that the ambitious thirst for martyrdom, manifested by Ignatius and the mass of those who have been glorified with him as the ‘martyr church,’ was the very climax of ‘spiritual wickedness in high places’—a strong delusion of self-righteousness, supplanting the atonement, making death instead of faith the way to perfection, and planting the seeds of the whole system of penances, self-torture, and purgatorial salvation, which have since gained for Popery the name of Antichrist.

Spiritual Geography.

Mr. Leet, in a late letter, says—“I send enclosed the following copy of a printed circular, said to have been received by Mr. Scott, the spiritual leader of the Virginia movement, [referred to in the correspondence of our 2d No.] in this manner, viz: in a vision, the words were printed in space, one at a time, declared off by him, and written down by some one else.”

CIRCULAR.

“Go! Scarcely let time intervene. Escape the values of death. Pass from beneath the cloud of magnetic human glory. Flee to the mountains whither I direct. Rest in their embrace, and in a place fashioned and appointed of old. There the dark cloud of magnetic death has never rested.—For I THE LORD, HAVE THIS DECREED, AND IN MY PRESENCE HAVE I SWORN, AND IT SHALL COME TO PASS. Time waiteth for no man.”

Far above the power of sin, a storm is gathering that shall sweep away the refuge of lies. Come out of her, O, my people! for their sun shall be darkened, and their moon turneth into blood, and their stars shall fall from their heaven. The Sampson of strength feeleth for the pillars of the temple. Her foundation already moveth. Her ruin stayeth for the rescue of my people.

The city of Refuge buildeth as a hiding place and a shelter; as the shadow of a great rock in a weary land; as an asylum for the afflicted; a safety for those fleeing from the power of sin which pursueth to destroy. In that mountain my people shall rest secure. Above it the cloud of glory descendeth.—Thence it encompasseth the saints. There angels shall ascend and descend. There the soul shall feast and be satisfied. There is the bread and the waters of life. “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth:—FOR THE LORD HATH SPOKEN IT.” And I will defend Zion, for she is my chosen. There shall the redeemed descend. There shall my people be made one. There shall the glory of the Lord appear descending from the tabernacle of the Most High. [The end is not yet.]

You are the chosen. Go, bear the reproaches of my people. Go without the camp. Lead in the conquest, Vanquish the foe. As ye have been hidden, meekly obey. Paradise hath no need of these things ye love so dear. For earthly apparel, if obedient, ye shall have garments of righteousness and salvation. For earthly treasures, ye shall gather grapes from your Maker's throne. For tears ye shall have jewels, as dew-drops from heaven. For sighs, notes of celestial melody. For death ye shall have life. For sorrow ye shall have fullness of joy. Cease then thine earthly struggle. All ye love, of value, ye shall still possess. Earth is departing.—The powers and imaginations of men are rolling together like a scroll. Escape the wreck ere she leap into the abyss of woe. Forget not each other. Bear with each other. Love each other. Go forth as lambs to the slaughter. For lo, thy King cometh, and ere thou art slain He shall defend. Kiss the rod that smites thee, and bow chastened at thy Maker's throne.”

REMARKS.

We see nothing in this message which may not, with liberal interpretation, be received as appropriate to the times. Being a printed document, it does not appear to have been addressed to any body in

particular, and we do not know what right Scott and Hitchcock have to regard it as addressed to their company, or as alluding to their Virginia enterprise.

It contains a passage of scripture which we highly respect, and have long made great account of, viz. the quotation from Isaiah 25: 'In this mountain shall the Lord of hosts make unto all people a feast of fat things,' &c. We cannot consent at all to the attempt to make this passage a guide-board to the wild mountain in Virginia, where Hitchcock has found the garden of Eden. (See Correspondence in our 21 No.) The spirit which originally dictated it, certainly did not refer to any mountain in Virginia, or in Utah; but *did* refer expressly to Mount Zion. This will appear by the context. The indicative pronoun *this*, in the expression 'in this mountain,' sends us back to what goes before for information; and we find in the sixth verse preceding, (the last verse of the 24th chapter,) these words: 'The Lord of hosts shall reign in Mount Zion,' which of course is the mountain referred to, where the Lord of hosts shall make the great feast, &c.—And again in the seventh verse following, (the first of the 25th chapter,) it is said, that in that day i. e., the day of the reign of God and the feast, 'this song shall be sung in the land of Judah,' which is not Virginia, or Utah, but the land around Jerusalem and Mount Zion. It will be entirely useless for men or spirits to attempt to locate the scene of the great feast of God and the victory over death, any where on the map except at Mount Zion in Jerusalem, in the land of Judaea. The guide-board points there, and no where else, and cannot be twisted round for the convenience of pilgrims going to promised lands on this Continent.

Must we then conclude that friend Bradley of Hamden, in setting his face toward Jerusalem, (see correspondence in our last,) is on the right track? Not exactly. Isaiah has a queer way of talking about Mount Zion, which embarrasses us in attempting to locate it *any where* on the map of the world. For instance, in one of his first allusions to it, (chap. 2: 2,) he says, 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' The prophet is evidently foretelling the same glorious reign and feast of God, as that promised in the 25th chapter. The mountain of the Lord's house is certainly Mount Zion. But what are we to make of the idea that literal Mount Zion in Judaea, or even Mount Zion by accommodation in Virginia, is to be mounted on the top of other mountains—perched, say for instance, on the Alps, or the Alleghanies? This will never do. We are compelled then, to resort to Paul's way of understanding Isaiah's talk about Mount Zion. He says to those who were seeking the kingdom of God, and the final feast of victory, 'Ye are *not* come unto the mount that might be touched, [such gross mountains as Sinai, or those which Hitchcock and Bradley are seeking,] but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.' We can well understand how this living mountain of God's presence may be established in spiritual supremacy over all human principalities and prominences; and thus we discover to our satisfaction, the true Mount Zion, where God shall make the feast for all nations. It is the combination of divine, angelic, and human spirits, which arose in the heavenly world after Christ's resurrection—the Primitive, first-resurrection Church.

It is further to be observed, that according to Paul's doctrine in 1 Cor., 15, the glorious promise of victory over death, in Isaiah 25, *has already been fulfilled*. He says, (ver. 54,) 'Then shall be brought to pass that saying, Death is swallowed up in victory'—obviously referring to Isaiah 25: 8. What time is he speaking of? Most certainly, the time of the Second Coming, at the end of the apostolic generation; for the language in this connection, as well as the similar passage in 1 Thess. 4: 15, plainly implies that he, or at least some of the then living, would survive till the victory. 'We shall not all sleep,' &c. (1 Cor. 15: 51.) 'We which are alive and remain shall not prevent them which are asleep, but shall be caught up with them.' (1 Thess. 4: 15.) As Christ had said, in many ways and very explicitly, 'that the generation cotemporary with himself should not pass away till his Second Advent, so Paul verily looked for the Lord Jesus Christ from heaven to change his [own] vile body,' Phil. 3: 20. And he understood that 'they would be brought to pass that saying of Isaiah, Death shall be swallowed up in victory.'

We are sure that his expectations in regard to the Second Coming were legitimate, and were fulfilled punctually. Immediately after the destruction of Jerusalem, the Lord did descend, as he ascended, to meet his waiting church, and caught away the quickened dead and the changed living into the mansions of immortality. Then was the promise of Isaiah fulfilled; and the spirits which are sending Hitchcock to the Alleghanies, and Bradley to Jerusalem,

with this promise in their pockets, are selling tickets for an exhibition which took place eighteen hundred years ago.

And it is well worth noting that with these views, we can see Isaiah's promise fulfilled *even to the letter*. God *did* swallow up death in victory and prepare the feast for all nations *on Mount Zion*—not only on the invisible mountain of spirits which Paul called Mount Zion, but even on the terrestrial mount; for as Christ ascended from the immediate vicinity of Jerusalem, and was seen by Stephen directly over Jerusalem, it is not presumptuous to assume that he descended in his Second Advent, on the literal Mount Zion, and triumphed over the last and greatest enemy—Death—on the spot which had just been the focus of desolation and slaughter.

There is a plain principle which may guide us in locating the advent of the kingdom of heaven which is now expected, and all future advents of Christ's majesty. Christ deals with men and not with mountains. He is king of the human race; and when he or his kingdom comes, the electric current of his power seeks the intensest focus of human life. In other words, find the city on the face of the earth where the communications of the human family center, or most nearly center, and you have found the spot where the power of heaven will come down.

Jerusalem was the spiritual focus of the ancient world; and that was the theatre of Christ's great battles, and of his death. There the fire of heaven came down on the day of Pentecost; and the time of this discharge, as well as the place, was in accordance with the foregoing principle, for it took place when Jerusalem was full of pilgrims from all nations. There, too, as we have said, at the time when the eagles of Rome were gathered over the carcass of Judaism, he descended again in person, and triumphed over death.

On the other hand, Rome was the political focus of the ancient world; and accordingly, the powers of Christ, still seeking the center of communication, directed Paul's energies from the first, to that city; which in fact, after the destruction of Jerusalem, became the spiritual as well as political focus of the world; and thenceforth, was evidently for centuries the center of Christ's action upon the world. Here was the first emigration, as we may call it, of the kingdom of Christ—from Jerusalem to Rome. Thence it has passed on, with the westward 'march of empire,' to Germany, to England, and to America; always seeking the ascendant principality, where the great movements of the human race, for the time being, are transacted.

Having before us this principle of Christ's movements so plainly stamped on the history of the world, we are sure of the absurdity and imposture of all manifestoes of men or spirits that say, 'Behold he is in the desert.' Neither in the mountains of Virginia, nor in the desert of Utah, nor yet in the Turk-ridden Jerusalem of the present day, are we to look for the advent of our King. He still gravitates to the center of communication; and you might as well expect that the general post-office will some day pop down on the top of one of the Alleghany mountains, as that the kingdom of Christ will first come there, or in any such outlandish place.

The ocean has become the great medium of world-communication since the times when Jerusalem and Rome were the foci of human life. On the ocean, therefore, sooner than in the desert, or any inland habitation of men, we would look for the coming Pentecost. But our guiding principle plainly points us to a maritime city; and that city must be preëminently the radiating point of universal communication. With these landmarks, who can doubt that New York is at this moment, the point toward which the powers of heaven are concentrating, and is destined to be the theatre of the impending meeting of all worlds?

But New York is not the natural, and therefore final center of the world. 'The march of Empire' must still go westward, or rather south-westward on this continent, as it went north-westward in the old world. Look at the map of the earth, and with a cosmopolitan eye, search for the spot which God, in shaping the continents, prepared and designed to be the maritime center, and general post-office of the human race, when it shall be one nation. You cannot miss it. It is on the Isthmus which has a continent on the north and a continent on the south, an ocean before and an ocean behind—the Isthmus which is at this moment the pathway of nations to the land of gold; and is soon to be traversed by railroads and canals. If we were seeking the best investment of capital in land-speculation, with a view to future changes, we would go to the Isthmus of Darien; and for the same reason, we would set our faces in that direction, instead of toward any mountain or wilderness, in our calculations of the next future migration of the overshadowing glory of the Court of Christ.

But we have not yet reached the end. When the new world shall flow back upon the old, and the Gentile shall give again to the Jew the salvation which the Jew first gave to the Gentile, the land of Palestine—the first, and only tract conveyed to man by lawful deed from God—will be found to be the national center and joy of the whole earth. It is preëmi-

nently both an inland and a maritime region. It is the center between the continents of Europe, Asia, and Africa; and at the same time, by the Red Sea on the South, by the Black Sea on the North, and by the Mediterranean Sea on the West, it has unequalled advantages for maritime communication.—There, undoubtedly, the empire of heaven will at last find its permanent capital.

THE CIRCULAR.

BROOKLYN, DEC. 14, 1851.

Communism for All.

Our proposal of *monthly contributions* for the support of a free press, has been responded to encouragingly so far. But it has not yet got hold of men enough, or kindled enthusiasm enough to secure success. We are disposed to wait for a *free* movement, and say but little. Something however, ought to be said by somebody, to those who want to serve Christ, and don't know how to do it, otherwise than by serving themselves and their families.

We will make bold to ask our spiritual friends whether it might not be for their health to *bleed* their acquisitiveness a little from time to time, and whether we, in humbling ourselves to ask them to do so, are not *conferring* as well as asking a benefit.

We really want, and in order to succeed in what we have undertaken, must have, an extensive body of fellow laborers, devoted to the work of crowning Christ, as *we* are. We know that men *can*, in any circumstances, just where they are, join the community of the church of Christ, and practically plant themselves on the Pentecost platform, by devoting their property and their power of getting property to the family of God. This is what we have done. On this platform our Associations stand. But it is by no means necessary that an individual should personally join any Association, in order to stand on that platform. The interests of this paper may become a community center, to which individuals any where, as well as associations, may affiliate. Thus a man may belong to the *Community of the Free Church*, though he does not belong to any local Association. We ask those who accept our principles, to inquire seriously, before God, whether they have joined the Community; and if not, whether it is not possible and advisable for them to do so, by practically devoting themselves and their possessions, prudently, but heartily and wholly, to a central agency which works for all, and which is preparing the way for the development of Association every where.

We expect to see the time when, in every village, a Free Church will arise, and instead of expending its funds in building a costly meeting-house to stand tenantless six days out of seven, will build a family Palace, and unite its members and means, for a perpetual school, and a perpetual divine service.—Let those who long for these things, but cannot go to them, stand still. These things will *come* to them. And in the mean time, let them turn their hearts and hands to the central work which most effectually hastens their hopes.

Solidarity.

This new word, *solidarity*, much used now-a-days, by Kossuth and others, needs, perhaps, some definition for the common mind. It was coined, if we mistake not, in the school of the socialists—probably by Fourier. We understand it to mean, as applied to mankind, the unity of human interests. It represents the human race as one solid organization, having common interests, and affected in all its parts by whatever affects individual parts. It is opposed to the idea of isolation of men and of nations—to the maxim, 'every one for himself'—in a word, to Cain's platform, on which he planted himself when he asked, 'Am I my brother's keeper?' In its legitimate and necessary scope, it means *communism*; for the same logic that proves the unity of any interests, proves the unity of all. We go for the solidarity, not only of mankind, but of all worlds; including God and the angels.

The Crisis.

Fifteen years ago, we came to the conclusion, on grounds that were at least honestly and thoroughly studied, that the National Government of this country—not the people, nor the individual States, but the unit compounded of free States and slave States, is, by the incompatibility of its elements, and the consequent hypocrisy which is necessary to its harmony, destined to destruction. This opinion we expressed in the most public journal accessible to us, as follows:

The Son of God has manifestly, to me, chosen this country for the theatre of his final battle with the nations—a country which, by its boasting hypocrisy, has become the laughing-stock of the world, and by its lawlessness has fully proved the incapacity of man for self-government. *My hope of the millennium begins where Dr. Beecher's expires*—viz., AT THE OVERTHROW OF THIS NATION.

The signs of the times clearly indicate the purpose of God to do his strange work speedily. This country is ripe for a convulsion like that of France; rather I should say, for the French revolution reversed. Infidelity roused the whirlwind in France.

The Bible, is doing the same work in this country. So, in the end, JESUS CHRIST, instead of a blood-thirsty Napoleon, will ascend the throne of the world. The convulsion which is coming will be, not the struggle of death, but the travail of childbirth—the birth of a ransomed world.

Kossuth's mission seems destined to bring on the crisis in which it is to be finally decided whether the nation is, as a whole, sincere in its loyalty to liberty; or if not hitherto, whether, as a whole, it can become so; or failing in this, whether sincerity and hypocrisy can permanently hold together. We wait the issue with entire willingness and desire—we cannot say expectation—to be found mistaken in our early convictions.

The Right of Spoliation.

There are three ways in which cases of national aggression are disposed of. 1. By submission of the weaker party. 2. By indemnity and full restoration to the injured. 3. By the nation injured exercising the right of *spoliation* on the aggressor. Spoliation, Webster defines as the act of plundering the enemy in time of war.

In our spiritual conflict with the powers of evil, faith chooses the third of these modes of settlement. Permanent submission to the devil is out of the question. Simple redress—mere indemnity for wrong, looks at first view fair, but proves on experience unsatisfactory and ineffectual. The only successful way to meet the encroachments of evil in our experience, is by a bold system of reprisals. The importance of putting the enemy on the defensive, is the same in spiritual warfare as in a chess-game, or a literal campaign.

What we mean is this: the devil is the great aggressor on mankind. He has driven us forth from the garden of Eden, brought us under the dominion of sin and death, and all but crushed the divine life out of the race. Now it is not enough for us simply to meet the ruffian on these points, and stand for bare justice. We shall never get our rights in that way. We must meet him with the reckless audacity that claims a great deal more than he seems to have spoiled us of. For the garden of Eden, we will have the whole regenerated earth. For sin and death we claim the tree of life, and a place in the bosom of God. For the friends he has taken captive, death shall be destroyed and all its victims restored.

So in our individual experience. We feel from time to time, the pressure of his tyranny circumscribing our soul's liberty—our power of will and action is narrowed up—'*you can't*,' is written on every thing, and seems to fill the air we breathe. Then is the time to just *double* the devil's impossibilities; not merely seek to recover the ground we have lost, but double it; and thunder forth '*I can*.' This breaks the spell; we find our word effectual, and our liberty enlarged, and we go on till we come to another issue in which the process is to be repeated.

In this way, our trials from the devil's oppression may become a source of immense advantage to us. When we find ourselves pushed from a satisfactory position, the first tendency is to regret, and simple resistance; we struggle to regain the old anchorage. But as that becomes hopeless, we gain simplicity and desperation enough to look up, and find God inviting us to a point far beyond where we were before; and with that in our eye, we immediately begin to float in the right direction.

We have seen this principle illustrated in health experience again and again. A course of ill health sets in. The devil makes his encroachment, and while we are thinking about defense, he steps in and offers to *negotiate*—suggests that his army is already in the field, and that therefore, it is becoming in us, to be moderate and reasonable in our views. In this spirit we sit down and try to negotiate; and in the mean time, while we grow worse, the devil raises his terms. At length desperation forces the crisis. We throw down the papers and say, Begone with your moderation and reason! You are a robber; and have no business on my premises. You say I am sick—I say I am well; and I shall act so, and prove to you that I am better than I was before. 'When I am

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weak, THEN AM I STRONG.' Such a burst of faith-passion generally makes the great negotiator sneak off, and proves the humbug of his pretensions.

This principle is applicable in every case of experience, and indicates the process by which 'afflictions work out for us a far more exceeding and eternal weight of glory.' Slavery suggests liberty; the bitterness of death informs us of eternal life. In a sense, salvation is but the recoil of faith from the pressure of Satan. There is infinite power of recoil in the life of God, and what we need is to understand it, and cultivate the audacity that is natural to it. G.

The Word and the Light.

In the 1st of Genesis we have an account of the creation; and again in the 1st chapter of John there is an allusion to the same great scene and the actors in it. For the sake of getting a cross-light, if possible, on the subject, we will place the two passages side by side:

<p>"In the beginning, God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night." Gen. 1: 1-4.</p>	<p>"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. * * * That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world made by him, and the world knew him not." John 1: 1-10.</p>
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There is a manifest parallelism between these two passages. Both refer to the beginning, to the act of creation, to the Word or Spirit of God, to light and darkness. If we take them as really correlative and explanatory of each other, the following conclusions result.

1. That the 'light' and 'darkness' of that first creation scene described in Genesis, were primarily spiritual, and not mere literal things. Darkness, i. e. the spirit of immemorial Satan, rested abroad on the face of matter. God said, let there be light; he flashed his own spirit through the chaos, a spirit of life and intelligence, and thus the creation began. This idea of the light and darkness spoken of, is supported by the fact that the sun was not created till three days afterward; and again by the fact that there were then no animals or human beings, for whom alone, we suppose, literal day and night have significance.

2. The parallel passage in John (so far as quoted) must refer to the original connection of God with man in the creation. 'In him was life and the life was the light of men.' The account in Genesis is, 'God breathed into his nostrils the breath of life; and man became a living soul.' The apostle proceeds to universalize the statement, so as to apply it to all:—'That was the true light which lighteth every man that cometh into the world.' The interesting idea here is, that Christ, the eternal word, the light that sprang forth from God in the beginning, is in every man by virtue of creation. John referring to all past time assumes this fact, and with it presents the counter-fact of man's ignorance of it. 'The light shineth in darkness and the darkness comprehended it not.' 'He was in the world and the world was made by him and the world knew him not.' This was the state of things as left by nature, and previous to any personal revelation of Christ.

3. But the gospel proceeds to say: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John, 1: 1-14.

This introduces us to the incarnation of Christ, when he came in visible form, and so redoubled his connection with the race. He was previously the light of men, the inward uncomprehended light, which made all men properly 'his own.' Now he comes upon men outwardly as well as inwardly. He addresses the central light through the outward senses, and cutting through the darkness of the flesh, calls it out into consciousness and comprehension. 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'

The general impression that we derive from this Scripture is the extreme rationality of a confession of Christ. We see the extent and variety of his connection with the race. First, he is the light that flashed forth and took possession of matter when God said, Let there be light. Then all things were made by him, and his life was the light of men. Then he came unto his own—the Word was made flesh and dwelt among us; and in celebration of this fact, the Holy Spirit was poured out upon 'all flesh.' Finally, he was manifested gloriously in the primitive church, proving the genuineness of all previous facts: by which he had put himself in connection with the race. Belief and confession were the only things required to precede his manifestation in that church; and they are the only things required now. It is evident that Christ has surrounded us and joined himself to us just as far as is possible without joining the darkness itself. It is rational that we should be required to offend and separate from that by our own act—by confessing the light. G.

Scenes of the Last Summer—No. 5.

BY J. H. N.

On the 15th of July, about a week before Mrs. Cragin went on her last voyage, we had an interesting discussion in our evening gathering on the subject of fear. One and another mentioned the things which they feared most. Mrs. Cragin said she had always been specially afraid of seeing ghosts. The following is an account of the conversation and its sequel, given by herself, in a letter to H. A. N.—

Brooklyn, July 16.

DEAR H.—.....Mr. Noyes attacked me in the evening, in a friendly way, on my fear of ghosts, and asked if it extended to the Primitive church. I said that it seemed so natural to associate with the word ghost, a white sheet, and clammy touch, and mischievous intent, that I thought it became me to look to it and see if I connected heavenly spirits with such associations. Others spoke of the same disagreeable associations, particularly Mrs. Smith. It was noticed that the disciples were 'affrighted when they saw Jesus and cried out for fear,' thinking they saw a spirit. Upon examination, I was not satisfied with my emotions when I brought home to my mind the idea of seeing the forms of the heavenly church. I believed that I could control the outward expression of fear; but still there remained great care, which I knew would make me act very awkwardly. Surmising that my will had considerable to do with it, and that it was a great humbug to fear them in any shape, I resolved to cut that spirit in two. Mr. Noyes said, that as to their being spectres and skeletons, they were the most beautiful beings in the universe. I thought of them as real *bona fide* men and women, warm, glowing, youthful, and although too modest to intrude themselves upon those who were shy of them, yet happy to visit those who were hospitable. While thinking on the subject, Mrs. S.—came in to sleep with me and I talked with her and proposed that we should address an invitation to the Primitive church to call on us in *any way* and at *any time* that they felt inclined, engaging, on our part, to do all that we are able, to render the visit agreeable to both parties. I felt more at home with them than ever before, and had beautiful fellowship with Mrs. Smith. I slept well, and dreamed of A. M., waking with this beautiful passage in my heart, 'The *perce of God* which passeth all understanding shall keep your hearts and minds through Christ Jesus,' with a glow of love toward her and toward God. I took it as an answer to my invitation, and said to myself, What can I want or fear, so long as the heavens are open to me and I can make requests to them and be heard and answered. Your sister, M. E. C.

Mrs. Smith gives the following account of that night's conversation:

Brooklyn, Sunday, July 27.

DEAR MRS. NOYES:—.....The night that Mr. Noyes talked to Mrs. Cragin about her fear of spirits, (which has been reported,) I slept with her; she talked a great deal on the subject after she went to her room; said she felt that she had gained a great victory; confessed Christ in her a spirit of victory, and looked out some passages in the Bible which speak of spiritual beings as loving friends, not objects of fear. To show the depth of her loving, motherly nature, I will speak of some things she said to me.

I told her that my experience was very similar to her own, in being more afraid of spirits than any thing else, and also that at present, I was most troubled with fear of her; she said she would see if she could not help me out of it. *She did*; and I gained a great victory over it; I felt very near to her, and she said that the union was a joy to her as well as to me.—I saw how I had abused her, by not believing and appreciating her love. She said that the state of things between her and me of late, was a good illustration of the way fear and looking at our own unworthiness hinder the Primitive church from drawing near to us. It appears that there was a great desire for fellowship on both sides; she said on her part, she had nothing against me, and yet she could not get near me; but when I told her of the fear, she said that accounted for it. I had for several days confessed in my heart, my union with her, and that the fear was a sham; and that enabled her to find me. She invited me to join her in inviting the Primitive church to call on us in any way which they choose. I agreed, and she prepared a written invitation which we signed. She then read Eph. 2: 12-22, Gal. 4: 26, Heb. 12: 22-24, Heb. 4: 14-16, Luke 2: 14. Now, said she, we will expect and look for some answer to this, and I believe we shall be able to treat them well, let them come in what shape they may. I went on the sloop the next morning, and the thought came to me that perhaps the answer would come to me in the way that it has come to her. I had some very peculiar sensations the night I have referred to: it seemed as if I had stepped right into heaven; and that in some way, she was the bridge on which I passed; what I saw, and heard, and felt, was inexpressible. She said to me, you will never forget this night, and the memory of it will make you strong. In answer to my expressions of love, she quoted the last two verses of the 8th chapter of Romans.

Your sister, H. M. SMITH.

After the sloop was raised and brought to Rondout, the first thing done was the clearing it of the mud, which had accumulated largely in the hold and cabin. Valuable articles were dug out from time to time, such as watches, books, clothes, &c. At last, Mrs. Cragin's private note-book, in which she kept a sort of journal, turned up. I was very glad to get possession of it, and to find, that, after soaking in mud and water at the bottom of the North River for more than four weeks, it was in good preservation—quite readable. I dried it carefully, and found it a valuable treasure, as well as a memorial of her who went down with it. We shall give extracts from it to our readers hereafter. The first thing I found in it, when I opened it, (all wet and muddy,) was the original invitation to the Primitive Church, referred to in the two letters above, signed by Mrs. Cragin and Mrs. Smith. Here is a copy of it:

To the Primitive Church—
DEAR FRIENDS: We acknowledge with gratitude the daily and hourly proofs that we have of your good will to us. We have received nothing but good from you always; and as we should like to avail ourselves of all the intercourse with you that suits your taste, we do respectfully and lovingly invite any of the men and women of your circle to call on us in *any way* or at *any time* that they have an inclination to do so; and do promise, on our part, to do all that lies in our power, to make such visits agreeable to both parties.

MARY E. CRAGIN,
HARRIET M. SMITH.

Brooklyn, July 15, 1851.

From the Spiritual Magazine of Aug. 1847.

Simplicity of Faith.

The power of concentration is one which is of vital importance to the believer's growth in grace. I think of myself as a machine of complicated arrangement, adapted to the bringing forth of great results; and of the presence of an indwelling Savior, as the steam-power fully equal to all its demands. When I see a weakness here, or a deficiency there, all I have to do in order to its removal, is to bring to bear upon it the power which I possess. This is done by believing or fully apprehending the perfect adaptation of the supply to the demand. I am destined to be a living embodiment of Christ's spirit; a perfect specimen of love as defined by Paul. My powers and capabilities are formed with reference to such a result; and nothing is wanting to bring it about but my confidence and coöperation. God has already done for me all that is necessary on his part,

for he has brought me to a knowledge of the fact that I have a Christ within. What remains for me to do is to study his character—to appreciate his faithfulness, and to confide in his ability to finish the work which he has begun. Every renewal of trust on my part calls forth his heart, and binds us more closely together. I yield myself to him, and his honor is concerned in my well-doing. I show my sense of his generosity by coming boldly to him in time of need for large supplies of grace, and he manifests his love to me by promptly meeting these requests, and enabling me to go on my way rejoicing. He is my arm, on which I lean for strength; my head, on whom I depend for wisdom; my heart, from which emanates love and beauty; my pattern of refinement—for I find that he has the keenest sense of delicacy and propriety; my model of contentment—for he is meek and lowly in heart, perfectly happy in a subordinate position. In short, Christ is my Savior from sin, my helper to every thing that is good. He is the chiefest among ten thousands, the one altogether lovely.

MARY E. CRAGIN.

[The series of "HOME-TALKS" (continued in this paper from the Circular) will be understood to be off-hand conversational lectures, spoken at our evening fire-side, and phonographically reported by Wm. A. HINES.]

Home-Talk by J. H. N.—No. 73.

[REPORTED FOR THE CIRCULAR, NOVEMBER 1, 1851.]

CHRIST ACCEPTS US AS WE ARE.

I think it is very important for us to understand that we can confess Christ, and receive him, and avail ourselves of the good element of his life, without any preparation, without waiting for any improvement in our character.

The principle may be illustrated in this way: Suppose you are sick—have any kind of disease, or bodily derangement; under such circumstances, it is not necessary to get well, before Christ can take possession of your body, or before the evil spirit can be cast out. Your body, the simple matter, separate from any spirit or element in which it acts, is the same thing, as to the conditions of transfer, whether it is old or young; sick or well; organized or disorganized. In other words, Christ can possess a deranged, disorganized body, just as well as the devil can. We need not allow for a moment the idea that the devil has a special right and claim on a sickly, diseased body, and that by virtue of that claim, his spirit must inevitably possess it, and cannot be displaced as long as it is diseased. It is entirely wrong to assume that because Christ is a pure, living spirit, he can therefore have no affinity with a disorganized body. That is a doctrine which, if true, would make salvation impossible, and damnation sure to every one of us. If it is true that a diseased person is necessarily in affinity with the great spirit of disease, and it is not possible for him, as an individual, to enter into affinity with Christ in that condition, then I say, damnation is sure to every one of us; for it is impossible to improve *in* the spirit of the devil—whatever difficulty there is in your body, if it ever does improve, it will be in the spirit of Christ. Christ came into the world for this very purpose. He was manifested in the flesh—he took upon him our diseases, and bore our infirmities. The practical thing gained by that operation, we shall find if we examine, to be the power of affinity between his life, and disorganized human life. So it is stated through the whole New Testament; and so we are sure it must be, from the very nature of things. If Christ came into the world to save us, it must be that he found a way to come into affinity with decayed, ruined life.

What has been said of the body, is true of the soul, and applies to every thing in respect to which we need the salvation of Christ. Suppose a person is old; I should say to him, The actual condition of your body and mine, as affected by the past, is to be taken as it is; not to be set aside and ignored, but to be taken as a simple fact by itself. Then comes the question as to what shall be the character of the spirit that shall possess the present fact, and work itself out in other facts? However much your body may be deranged by the past, you may just as well let Christ's spirit take possession of it, give him charge of it, and let the results be worked out in his spirit, as to have the operation go on in the devil's spirit; and

the results will be very different. The idea that we are precluded from confessing Christ, by any amount of derangement or decay—that we must go through a preparatory process, before Christ's spirit can possess us—is all foolishness.

Christ's spirit may be compared to a great green-house; where the atmosphere and all the accessories are very favorable to vegetation. An unhealthy plant can be transplanted—one that is in a very bad condition—just as well as a healthy plant; and the improvement which it will make by the transfer, will be proportioned to the healthy stimulating influences of the new situation. If you transfer a healthy plant, favorable circumstances will stimulate it to a better growth: and so with the unhealthy plant; that, too, will be stimulated to a better growth. The results in the two cases will differ, of course; but the principle will be the same. Their growth will be proportioned, on one side, to the atmosphere and good accessories of the green-house, and on the other, to the capabilities of the plant: the results will be different, but in the same direction of improvement. There is no more difficulty in transferring the sickly plant, than in transferring the healthy one; and there is just as much need of it, and a great deal more. Let your case be what it may—no matter how unfavorable—you may as well put it in the hands of Christ, as to leave it in the devil's care. It is foolish to think that it must be necessarily handled by the devil. Christ came into this world on purpose to learn the art, and acquire the spiritual power to handle just such difficult cases.

Now if I should break my leg, it would cause an organic derangement; there is a fact which I must consider separate from all spiritual influences; and that fact must be attended to, and I must suffer, and endure the pain it involves; that is inevitable in such a case.—Now the question arises, what spirit shall my leg be bathed in, while it is getting well?—Shall it be surrounded by, and bathed in the devil's spirit, or in Christ's. I for one, should very much prefer to have my leg bathed in the spirit of Jesus Christ, and have the devil have nothing to do with it, while the operation is going on. Then the practical question arises, *can* I have it bathed in the healthy spirit of Jesus Christ, or are the affinities in the case, such that the devil has a perfect right to come in, and I must allow my leg to soak in his spirit, till it gets well. The same question is applicable to any difficulty we may have. Well, I maintain that the affinities are not such that it is absolutely necessary to abandon my leg to the spirit of the devil till it is in good order; but that Jesus Christ, by coming into human nature, prepared himself to take charge of just such cases as mine, and surround and permeate my leg with a good wholesome spirit; and there is a way to confess Christ in such a case, and let his spirit in upon it.

This principle is the true and only principle of salvation. No person will ever be saved till he learns in some way, how to receive Christ, and have the benefit of his spirit, and get better in that; not get better and then receive Christ. The question is, what must be done *first*? Satan would have you imagine that you must first get well, and then receive Christ; but I should say, receive Christ, and get well afterwards.

As we treat ourselves, so we shall treat our children, and the world around us. I believe the time will come, when we can take a bad dispositioned child, with all his faults upon him, and putting him asoak in a good spirit, warning the devil away from him, so that his evil propensities will have no benefit from the devil's spirit, make a good child of him. We must get boldness enough to warn the devil off from premises that he has hitherto claimed as his own. The devil has made people believe that all cases that are in any way damaged, belong especially to him. It is like picking apples, when boys stand by, and claim all the bad ones. They will say, 'Let us have that—you are not going to put that in with the rest;' and they

come to consider all damaged apples as theirs, of course. But we will change the policy; we will keep the damaged apples, and make the best use of them we can. Let us begin to refuse this claim of the devil. To be sure, some apples are quite rotten; not good for much; but why can't we make as good use of what there is, as the devil? The devil gets a great amount of good apple in this game. Suppose you are tempted to think that you are a rotten apple; what of it! The devil shall not have you on that account. Take this household for instance: we have here a great variety of character, and many grades of condition; but is it not possible to warn the devil out at once, and keep the whole soaked in Christ's spirit, until all are well? I protest against having the devil among us, because there are some specks of rot to be seen. Christ is prepared to take possession of the damaged cases. We shall improve a great deal faster in his spirit, than in a poisonous one. If the sick could recover before they sent for a physician, they would have no need to send for one.

I think when we thoroughly understand the doctrine of affinities, we shall see that Christ's spirit is *better* adapted to surround and permeate a broken limb, and all the derangements of life, than the spirit of the devil is. Affinities are of two sorts—the law of affinity works in two ways; by *resemblance*, and by *contrast*. Two men are attracted together by similarity of life and constitution; but men and women are attracted together by contrast; and the last is the strongest attraction. Weakness and strength contrast like male and female.—Strength and strength have a natural attraction to each other; weakness and strength have a natural attraction to each other, and weakness and weakness. This last attraction is the character of the affinity between a diseased person and the devil; it is the affinity of resemblance. But as I have said before, weakness and strength have a natural affinity and attraction towards each other; and a stronger affinity than strength has for strength, or weakness for weakness. So Christ says, 'my strength is made perfect in weakness.' Disease or infirmity of any kind, simply considered by itself, as weakness, is an attractive thing to strength. Compassion is one of the strongest exercises of life; and compassion requires weakness for its object. True philosophy then teaches us that Christ can enter into closer sympathy with any infirmity, than the devil can. I should say, that there is no evil short of the devil's spirit. Evil that is convertible into good, is not evil absolutely. An evil that is convertible into good, is an attractive thing to God.

On this principle of affinity by contrast, if you have any bad habit, you need not imagine that the devil's spirit must possess you till you get rid of that habit. Christ's spirit can come in and accommodate itself to that bad habit, and deal mercifully with it, justify you, and give you a good wholesome spirit to operate in.—Suppose your life has got tied up into hard knots, so to speak, and entangled and ensnared in a way that is very distressing. Do not think for a moment that it is necessary to remain in the devil's spirit till you have untangled all these knots. First, deliver yourself up into the hands of Christ, acknowledging your condition, and expecting that it will take some little time to untie all the knots; but you may be sure you can untie them a great deal quicker in Christ's spirit than in the devil's.

You would not say that a potato must not be put into boiling water till it is soft, because there is no proper affinity between a cold raw potato and boiling water. On the contrary, the boiling water is just the place for the potato; it will not do to wait for affinities in such a case. But the devil is constantly saying to Christ that he must *wait*—must let him keep possession of the world until it gets better. It cannot get any better, as long as he keeps possession of it. When Christ gets ready to take possession of the world, he will say to the devil—I will take it just as it is; no matter about

its being any better, I will take it, and put it asoak in my spirit, and see what will be the result. Raw potatoes, to be sure: but they may just as well go into the boiling water.

This is the fashion in which we must confess Christ. The nature of Christ's spirit is eternal fire; and fire consumes whatever is put into it, and yet remains bright itself. Now the power of God in Christ, and in the saints, is expressly defined as just of that kind, where Christ says, 'They that believe, shall take up serpents, and drink any deadly thing, and it shall not hurt them.' 'The word of God is quick and powerful, sharper than any two edged sword, piercing to the dividing asunder of soul and spirit,' &c. This shows the intensity of the power we have to deal with. You may be sure that it is not possible for good and evil to be united so closely that they cannot be separated. There is a joint between them, which careful search will find. Though good and evil may be apparently united in your experience, yet there must be a joint some where; and Christ is a skillful carver, and will certainly hit the joint, and separate between the good and evil. Christ not only knows how to boil us when he gets us into the pot, but he knows how to put us in.

The Final Advent.

[EXTRACT FROM COWPER.]

"The groans of Nature in this nether world,
Which heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophets' lamp;
The time of rest, the promised Sabbath, comes!
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is but the working of a troubled sea
Before a calm, that rocks itself to rest:
For He, whose ear the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in his chariot pav'd with love;
And what his storms have blasted and defac'd
For man's revolt, shall with a smile repair."

"Come then, and added to thy many crowns,
Receive yet one, the crown of all the Earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere Nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee King; and in their hearts
Thy title is engraven, with a pen
Dipp'd in the fountain of eternal love.
THY SAINTS PROCLAIM THEE KING! then why delay
The dawn of thy last advent?"

* * * * *
Then shall "the dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain;
Earth rolls the rapturous Hosanna round."

CORRESPONDENCE.

Brooklyn, Dec. 4th, 1851.

DEAR SISTER S.:—Your package of letters, which you had received from time to time from our beloved Mary, came safely to hand.

Before giving direct answers to the questions propounded in your short note, I propose to present some general principles, from which specific rules of action under any circumstances, may be deduced.

I would observe in the first place, that persons may be more or less sincere and in earnest in making a confession of Christ, more or less enlightened respecting the office of Christ as the saviour of mankind; yet the confession itself, is simply the recognition of a previously existing fact, which the sincerity or insincerity of the confession, or even a subsequent abandonment of it, will not change one iota. Christ is in *them*, because he is in all flesh. 'If we believe not, yet he [Christ] abideth faithful: he cannot deny himself.' 2 Tim. 2: 13. That is, he cannot deny his relation to the human race—that 'he is come in the flesh'—that he gave his life to the world, by 'pouring out his spirit upon all flesh.' We can see from these facts, that when one confesses Christ in him as his justification and righteousness, it is a confession of the truth, a sure foundation to stand upon in giving battle to unbelief.

A confession of Christ presupposes belief in the heart; for 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' The act of believing and confessing Christ, to be effectual, is a *continuous* act, as much so as that of breathing, or, as eating and drinking is a continuous act for the life of the body. At first, it is a voluntary act, requiring the whole force of the will to persevere in the face of all the

temptations the devil has power to bring against his new foe. This continuous confession in word and deed, will at last so absorb the individual life into the *new* life of Christ, that the confession will be made involuntarily, and unconsciously, by one's very being, soul, body, and spirit; so that the person will not only *confess* Christ, but will be *himself* a confession of Christ.

You suppose the case of a young person of very susceptible temperament, who, having confessed Christ, is subsequently thrown in the way of old associates whose influence is not on the Lord's side, and is tempted to go with them to parties of pleasure. This person you say reasons thus: 'My mind and feelings are with those pleasure-seekers; therefore I might as well be in body, where my mind is,' &c. I must confess that such kind of reasoning does not speak very favorably of much earnestness and reflection on the part of this new soldier in the service of our sovereign King.

But to make all due allowances for one who reflects but little, has strong passions, and perhaps a very limited experience with the interior attraction there is in Christ, I should say to such an one, begin at once, and resist all temptations to do any thing, or to go any where, as a mere worldling. But say to those who invite you into their company, that you must go as a member of Christ, and must be free to confess him wherever you are. Never voluntarily put yourself in any circumstances, where it would not be proper to confess Christ; for your very salvation depends upon this freedom. 'All things,' says the apostle, 'are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.'—Here we find a guiding rule given us for just such circumstances as those in question. A believer in Christ is not restricted by law from going any where. He is free by virtue of his union with Christ, to seek profit, improvement, and edification in all things; 'for all things are yours'—'no good thing will he withhold from them that walk uprightly.' The Bible is full of pledges and promises to bestow all *good* upon the followers of Christ. All temporal blessings, creature comforts, and pleasures of every kind, are included in these promises.

But to know *how* to enjoy these gifts of God, is the most important question after all. An untutored savage cannot appreciate, nor enjoy, the beautiful, in the arts and sciences. No more can an unspiritual man enjoy the gifts of God in his creation. The drilling and discipline one goes through upon entering the school of Christ—the process of refining and transforming the individual, isolated life, into the community life, is just as necessary, in order to the highest appreciation and enjoyment of all good, as is the discipline of the untutored youth in the studies of the school, that he may enjoy the pleasures of knowledge.

We can see then plainly enough, that it costs something to obtain even perishable pleasures and distinctions of any kind; that the rewards of a worldly education require severe discipline of the mind, the sacrifice of sensual enjoyments, and the endurance of severe trials.

Shall we complain therefore, because God requires submission to the cross, that the old man may be crucified and put off, and that Christ, who maketh all things new, may be put on? They verily submit to a worldly discipline for their own pleasure, and we honor them for it: how much more should we honor those, who subject themselves to a *spiritual*, *heavenly* discipline, that they may be rewarded with that inheritance in which are *hid* all the treasures of wisdom and knowledge? As we have all things in Christ, we shall have all the pleasure the intellect is capable of contributing. And above all, and without which all things beside are nothing, we shall enjoy the everlasting pleasures of love, the *soul* of all happiness in the wide universe of God.

Yours truly, G. CRAGIN.

To Correspondents.

The department under the head of 'Correspondence,' is usually attractive, and read with interest by all; and we hope our friends will cooperate with each other, and with us, in making it a still more edifying feature of the Circular.

By bearing in mind the fact that the Circular is devoted to the sovereignty of Jesus Christ, and regarding that sovereignty as protecting all interests, temporal and spiritual, persons will be greatly assisted in selecting matter to communicate. If attention is also given to the cultivation of the faculty of expressing thoughts with simplicity and directness, communicating just what one has to say, and nothing more, it will aid us very much in making extracts for the correspondent's table.

G. C.

A friend in conversation with a church member, a short time since, was completely *non-plussed* with the following argument: 'Your principles of association cannot be true, for Ananias and Sapphira once undertook to form an association, and God struck them down dead!'